A U M

If you satisfy the heart alone, the understanding stands to its arms, and with justice protects: if the understanding alone, the heart is in revolt, and with equal justice refuses to be satisfied. —W. MACNEILE DIXON

THEOSOPHY

Vol. XLI February, 1953 No. 4

THE ACQUIREMENT OF INDIVIDUALITY

THE "pivotal doctrine of the esoteric philosophy," wrote H. P. Blavatsky, "admits of no special gifts or privileges in man, save those won by his own Ego through personal effort and merit." At the outset of her presentation of the Third Fundamental Proposition of the Secret Doctrine, she recapitulates the central theses of Propositions I and II, as they bear upon man's own situation in evolution. The source of beinghood is the same for all, she says, cyclic law is the same for all, and the experiences of manifested life are also the same. The natural direction of evolution, however, is toward the acquirement of individuality, and the proposition that individuality must *be* acquired is clearly the "pivotal doctrine" to which she refers.

These considerations should make evident the central reason for the continued emphasis upon the teachings of Gautama Buddha in *Isis Unveiled, The Secret Doctrine* and in the studies promoted by the Theosophical Society. Buddhism was a reform of Brahmanism in India; its central tenet was that no man had special gifts or privileges, nor could attain to enlightened self-consciousness save by self-induced and self-devised efforts. According to the Buddha, neither priests nor doctrinal scriptures were necessary to the attainment of self-realization —upon which self-conscious individuality depends.

Similarly, in both the *Theosophist* and *Lucifer,* H.P.B. stressed over and over again the fact that a true Theosophist must apprehend truth by individual inspiration, by solitary progressive awakenings. Thus she sought to guard against the tendency of human nature, quite evidently ready t omanifest in all groups, to codify and doctrinalize what

was *decided* to be "truth." If Theosophists were to allow the ancient teachings they studied to become a religion, she implied, the "pivotal doctrine" of esoteric work would have been forgotten.

To consider the acquirement of individuality as the pivotal doctrine of the whole esoteric philosophy, however, is in no sense to endorse anarchism. The very fact that individuality, on H.P.B.'s presentation, is not *given,* but must be won, indicates that the overly independent attitude is but a sign of immaturity. The truism, "no man can be truly independent until he realizes the nature and extent of his interdependence" is here applicable. Fully conscious individuality, moreover, must of necessity mean a transcendence of many of those conditions of mind which we associate with the "independent personality." Buddha, the greatest, perhaps, of all psychologists, emphasized this aspect of the quest for spiritual attainment by his demonstration of the transitoriness of all personal things. A modern psychologist sums up the paradox as follows:

> The attitude most clearly exhibited and described by the mystics is an attitude of oneness not only in oneself, not only with one's fellow men, but with all life and, beyond that, with the universe. Some may think that this attitude is one in which the uniqueness and individuality of the self are denied and the experiences of self weakened. That this is not so constitutes the paradoxical nature of this attitude. . . . The religious attitude in this sense is simultaneously the fullest experience of individuality and its opposite; it is not so much a blending of the two as a polarity.

The whole subject of morality belongs within the province of the Third Fundamental Proposition, for the reason that there is no morality without choice, and because the choices for man are always between the two differing polar orientations of his nature. The "dual" nature of man may be said to represent, on the one hand, the *created* elements of his being—the habits which the instruments of the soul have learned —and, on the other, the *creative* elements, which cannot be expressed without departure from habit. There are, then, two kinds of independence, but only one kind of individuality. A man who is indifferent to the welfare of his fellows is indifferent because he is satisfied with the pleasurable repetition of routine actions, or routine psychological states. This is pseudo-independence, for such an one is actually at the mercy of circumstances—if these no longer permit him his pleasures he is

desolate. The higher independence is independence from *one's own personal propensities,* which are also apt to be the prejudices and dogmas which condition the lives of the majority.

Here we finally arrive at the *raison d'être* for claiming theosophical content in the world's great struggles for freedom of thought. We are still less than fully self-conscious beings. *Buddhi* and *Manas* are not yet united, and, thus, we are still predominantly creatures of habit. Both in terms of our personal biases and in terms of the institutional alliances we form, we follow routines of mental orientation. The higher mind comes awake only when we question these routines and biases, insist on a broader purview. The differences, then, between the mind content with its residual creations and the dynamically creative mind is a difference analogous to that between a circle and a spiral—for, in the former case there is a ceaseless return of the mind to the same reference points, and in the latter the mental perspective is constantly transcending old views.

When intellectual and moral revolutions take place in the course of history these are always, at least in part, rebellions against the confines of habit. Thus, in William Q. Judge's terms, the Renaissance and the political revolutions of the eighteenth century all played a part in the further enlightening of *manas.* Through such transformations men have assisted one another in the "acquiring of individuality," or, rather, accelerated the process for those concerned, and even though most revolutions in time create their own dogmas and complacencies of opinion, something has always been gained by the thinking men who have participated in the early stages. The processes of destruction and regeneration are the processes of cyclic law, by which both individuals and cultures become more than they previously were.

Thus, in the lives of Theosophical students, too, come incessant promptings for revaluation—revaluation of one's relations to one's fellow students, and revaluation of our interpretations of doctrine. It is doubtful whether we can gain any true conception of the meaning of the Theosophical Movement until we have consciously participated in such "destructive" and "regenerative" processes many times within ourselves, for such must be our necessary way of recapitulating the passage *through* "every elemental form of the phenomenal world" which precedes the acquirement of individuality.

THE HUMILITY OF ASPIRATION

> Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity. . . . Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. "Try" is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does the best he can does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once. . . . The idea that sinners and not saints are expected to enter the Path is emphatically stated in *The Voice of the Silence.*
>
> H. P. BLAVATSKY

THE difficulties encountered in efforts to live a higher life are known to every student of Theosophy, although to some more than to others. It is here, perhaps, more than in any other area, that the haunting presence of the Personal-God-idea—the heritage of our time and race—exerts its most frustrating influence. As Jasper Niemand cried out, "How shall we be proud when we are so small? How dare we be humble when we are so great? In both we blaspheme." To speak of this double paradox as a "blasphemy" is itself a reflection of the effects of anthropomorphic religion, for why should a sense of the divinity within us be unfitting, unless we claim it as a personal glory? And why should we avoid the humility which belongs with regard for the pettiness of human nature, since human nature is no more than the raw material of evolution?

Jasper, of course, knew this, and was speaking for effect in the Christian idiom—speaking to the complexes experienced by those who attempt to make their personal minds, clouded over with conceptions of orthodox religion, penetrate to the meaning of impersonal pantheism. The next sentence resolves the paradox:

> But there is that firm spot between the two which is the place "neither too high nor too low" on which Krishna told Arjuna to sit; a spot *of his own.*

This spot holds the psychological security every disciple longs to reach—it is perhaps the spot which is arrived at when "a Buddha

ceases to be a sinning mortal and takes his first step towards Buddhahood." Before finding this spot of "our own," we are given to heights of elation and depths of despair. The perfect of mankind seem entirely another species of being, impossibly inaccessible save as a fabled race which lives in the wishful dreams of erring humans. Thinking and feeling thus, we are prone to long for miracles, although we do not call them miracles. We want perfection "right now," and will be satisfied with nothing less. Not gaining it, we blame ourselves beyond the call of duty—a procedure which can only magnify weaknesses of which we are already well aware. What, actually, has happened? We have entered the war of occultism—started our own, personal *Mahabharata* —but bearing only theological arms into the lists. It is an approach that was doomed to failure from the beginning.

To avoid this mistake, we may seek counsel from Krishna, who has supreme knowledge of the methods that the disciple must pursue:

> When in every condition he receives each event, whether favorable or unfavorable, with an equal mind which neither likes nor dislikes, his wisdom is established, and, having met good or evil, neither rejoiceth at the one nor is cast down by the other.

This advice must be for erring humans as well as for the more advanced on the Path. It means, among other things, an equanimity toward our own failings and defects, for these are some of the unfavorable events we meet along the way. Are we then to take a complacent view of the things that are the matter with us?

Equanimity is not complacency, nor are heroes ever hysterical. The notion we have of heroes is usually something like a mental picture of Horatio at the bridge, wielding his sword in all directions—in other words, the image of a man exerting himself beyond his powers. Heroism, we think, is setting one's teeth and braving the storm. Heroism is certainly involved in such acts of courage and tenacity, but the heroism students of occultism are called upon to practice is the result of a slow growth which brings the potentiality of strength needed for every trial. Further, the heroism of the occultist is not an emotional phenomenon. It is not even an act of momentous decision. Before the disciple becomes a hero, his "momentous decisions" are all made. They are made, almost casually, by thousands of smaller decisions which, in the progress of time, establish an irreversible inclination toward the values and activities which belong to the higher life.

We may find in ourselves a tendency to think that reaching the spot of calm, of peace with oneself, is somehow involved in attaining to a magnificent righteousness. This is but another ghost of the Personal-God-idea. The Ego, as a matter of fact, is beyond good and evil. The Ego is doubtless "bored" by righteousness. Righteousness is related to personal virtue, and the Ego sees nothing particularly virtuous in a sensible adherence to the laws of nature.

How shall we test ourselves for equanimity? An inventory of the qualities, traits, and tendencies we think belong to us is always a good way to begin. Suppose a man finds, from such self-study, that he owns one saving virtue and is held back by one besetting sin. He is wrong, of course, for no virtue is saving, and the "sin" probably hides something else, some subtler phase of his nature, which is his *real* weakness. But what is the history of his relationship to this pair of opposites? He has tried and failed, and tried and failed, and tried and failed to renounce his sin. And he has found comfort in his virtue. But he knows in his heart that he has no real stability. His weakness is forever with him, a voice of silent condemnation, and his virtue too often turns into vanity which, discovered, is as distasteful as a sense of guilt.

Let us experiment with the destiny of this unhappy individual—a thing permissible since he is entirely imaginary. Let us suppose that, somewhere along the way, he tried and did *not* fail; that he cast out the sin and turned his back upon all such doings. Everything, in this case, depends upon his state of feeling toward what he has ostensibly overcome. Does he look upon his past with revulsion? Does he now, instead of the voice of condemnation, hear soft words of approval?

Should he have these feelings, he has not overcome his sin, but only made a bargain with it. He has exchanged it for a psychic vice. His conquest is no victory, but a species of self-deception.

The path of the occultist is not the path of the moralist. The path of the occultist is the evolution of the whole man into a life of wider perceptive range, deeper sensibility. If mere conquest of "sins" were all that is required of the adept, then evolution would be an easy task indeed. The symbolism of the alchemists is far more useful than the literalism of religion in conveying what is meant by the path of the occultist. The process of regeneration which the alchemists studied was as much an elimination of the subtler weaknesses of human nature as the overcoming of the more obvious sins. It was, we shall remember,

the *pride* of the Atlanteans which thrust them into the forgetfulness of matter. Their pride led to the sin of separateness, and their feeling of separateness drew them into identification with the principle of separation—matter and its forms. And from this followed all the ills to which the flesh is heir, all its sins and weaknesses, too. We are not here, in bodies, simply to "overcome our sins." We are here to understand the psychological processes of human development. We are here to learn, not simply to develop emotional aversions for behavior which, at one or another stage, teachers have told us interferes with the processes of human development.

A man's weaknesses and his strengths are the living elements for study in the laboratory of life. Every part of his nature, even parts which, in our civilization, have suffered exaggeration of their importance and unnatural stimulation, reflects the operation of law. It is this law which should be the object of our study. Once we gain the capacity to study ourselves as illustrations of the workings of law, we may see ourselves dispassionately. And, when dispassion is attained, we know the place, "neither too high nor too low," of which Krishna told Arjuna.

One who has found this place may be far from "perfect." He may, to all appearances, be afflicted by many more defects than some of his fellows; yet he, because he has taken the "first step" toward Buddhahood, is able to exert a beneficent influence upon those others. The slow, sure process of regeneration has begun, although he will hardly think of it in these terms. His progress is defined by a change in natural inclination, by a loss of taste for what he once considered to be his highest pleasures. His interests reach out to wider fields, his life becomes more a life of the mind, and less a life of personal relationships and attachments. It has been his patience with all these things, while trying to understand them, and by understanding them, transcending them, that has brought about the change.

What, then, is the "heroism" referred to by H.P.B.? It is the stubborn determination to be a philosopher, to insist, with each experience that comes, upon understanding. A conquered passion—a passion that can never rise again—is a passion which can evoke *no* emotional response, neither attraction nor repulsion. Passions are not worn out with indulgence, but neither are they driven away by hate and fear. These forces of nature—for passions are that—once understood, are left to nature, while the man of mind goes on to other things.

TRIDOSHA AND DIVINE THERAPY

A NECESSARY step in attempting to fulfill the second object of the original Theosophical Society is to try to understand an unfamiliar philosophy by seeing it through the eyes of its proponents. As a second step one can both draw parallels and define differences between the unfamiliar viewpoint and what is familiar. Finally, one can enrich his understanding of both systems by integrating new information with the old, filling in gaps which may exist in understanding of one's own system with information gained from the other. A case in point is the science of Tridosha, a far departure from orthodoxy in medicine.

A recent treatise on the subject by Dr. B. Bhattacharyya was reviewed in general outline in THEOSOPHY (March, 1952), and in more detail in the *Theosophical Movement* (May, 1952). The Tridosha theory is actually a subdivision of *Ayurveda* (Science of Life or Longevity), the ancient Aryan medical doctrine. But just as a modern atomic physicist might describe the components of the atom without bothering to explain the total theory of the atom, so the Hindu practitioners often speak only of that portion of their theory which may be used in healing. Yet the complications of Tridosha are many, and the whole subject extremely metaphysical. According to Tridosha, man is composed of the three Macrocosmic elements, Air, Fire, and Water. Health depends on the proper balancing of the three, air being the active element which mixes with the other two in maintaining or upsetting the bodily equilibrium.

The complete Ayurvedic teaching* set forth that the world and man are composed of five or six basic elements—earth, water, fire, air, akasha, and thought. These six give rise to an organic juice from which the seven substances of the body are derived. These seven—chyle, blood, flesh, fat, bone, marrow, and sperm—are united by a radiant principle of force, the vital juice, *tejas,* seated in the heart. The element of air is said to "lean" or depend on it while the water element distributes it. Thus, having given rise to the sensible portions of the

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*Ayurvedic doctrine repeated here is drawn from *La Doctrine Classique de la Medecine Indienne, ses origines et ses paralleles grecs,* by Jean Filliozat (Imprimerie Nationale, Paris, 1949). This work also gives parallels with Iranian theory and practice.

body, the basic elements retain an independent existence and control over their creation.

By considering the function rather than the physical property of the body parts, one can find the parent or ruling element. Chyle and blood are the progeny of Fire, "a liquid principle of radiance," the derangement of which causes circulatory ailments. Flesh and fat are born of Water, the wet, cold, connecting element which rules the mucous system. Air is the moving power; it uses the nerves as its vehicle and can be said to be the parent of bone, which facilitates movement, and which protects the spinal cord, its marrow. Since the sperm gives rise to other organisms containing all three elements, while remaining unaffected by their vagaries, it is the child of the highest or source element, *akasha,* in Ayurvedic terms. Even on the purely physical level, one sees, "it only becomes natural that one should believe as the ancients did; namely, that every Element is *dual* in its nature." (*S.D.* I, 469.)

The seemingly arbitrary omission of the influence on the body of Akasha, Thought, and Earth in no way interferes with the practice of the physician's art. Indeed, the position can be justified in either theosophical or Ayurvedic terminology.

> Chaos-Theos-Kosmos, the triple deity, is *all in all*. . . . It can be known only in its active functions; hence as *matter*-Force and *living Spirit,* the correlations and outcome, or the expression on the visible plane, of the ultimate and ever-to-be-unknown UNITY.
>
> In its turn, this triple unit is the producer of the four primary "Elements," which are known in our visible terrestrial nature as the seven (so far the *five*) Elements. (*S.D.* I, 347.)

The four, *i.e.,* three and the synthesis, become seven because of the dual nature of the three. Within the body, three elements form six substances; so, on the higher planes, the triple deity eventually gives rise to six planes, plus the substratum. Air in Tridosha and kama-manas in Theosophy are balance principles, created by the interaction of cosmic and terrestrial elements. "Ethereal fire is the emanation of the KABIR proper; the *aerial* is but the union (correlation) of the former with *terrestrial fire.*" (*S.D.* I, 469.)

On each level six elements are enclosed by a seventh—on the cosmic level, by primordial fire; on the human, by prana; on the physical, by animal vitality. Man floats in a sea of prana, the non-individualized principle, because the aim of Ayurveda is to unite all the principles by

Life. In another study, the correspondences would vary and man might be shown as encircled by Atma or perhaps Buddhi-manas, depending upon the student's purpose. The physical body cannot be shown as one of the seven principles because it is a complete microcosm in itself, but within it the mirroring of triads can be continued to ever smaller divisions, such as organs, cells, and cell components. The elements of Fire, Air and Water become merged and somewhat confused by a protean symbolism on the highest Cosmic level.

The position of Earth in Ayurveda can be inferred in two ways; first, through the Buddhist teaching, which probably derived from the Hindu, and second, through the theosophical, which dovetails without contradiction with the Ayurvedic theory. In the Buddhist Sutra (Daisokyo), the earth-element is said to be a kind of powder or dust which is held together by the water element, preserved by the fire, and propped up by the wind. Thus Earth is a passive medium acted upon by the three elements of Tridosha and has no dynamic function of its own . The Ayurvedic physician, therefore, could take this for granted, just as an art teacher takes for granted the presence of paper when he describes his technique. *The Secret Doctrine* (I, 252) says that the correct order of the elements is fire, air, water, earth. The two fires produce air; they interact to produce water; and all three elements are the rulers of the Earth, their counterpart in the material world.

> As gods of Fire, Air, Water, they were *celestial* gods; as gods of the *lower region,* they were *infernal* deities: the latter adjective applying simply *to the Earth.* (*S.D.* I, 463.)

The division of celestial and infernal may be applied at any level; Earth can be referred to the lower principles of man, or his body, or the clay of the body, as in the Buddhist classification. In any case the rejection of Earth as a causal element to be wielded by the healer is justified.

In like manner the elements of akasha and thought, although causal, are directed by the dweller in the body rather than the physician, who can treat only through the three elements which direct the body.

To bring about a condition in which the body can readily absorb life, Ayurvedic physicians sought to harmonize Fire, Air, and Water. Tridosha therapy, then, consists of prescribing food, medicine, and other external treatments which will pacify an overbalanced element

and strengthen a weakened one. Its elements regulated, the body reflects their harmony as well-being. In India the means of influencing the elements are traditional, and are probably comparable in their results to traditional therapies elsewhere. The theory itself is a convenient framework for studying and treating the body. Success depends mainly on, first, correct diagnosis of the disturbed element and the physician's ability to manipulate the imbalance, and second, reaching the disharmony on the plane or principle where it originated.

When a disease is treated on a level lower than that of the cause, palliation is the result; cure is effected only by proper treatment on the same level as the cause of the trouble. Palliation is not to be completely eschewed, however, for it is often necessary, if the connection between the body and Life is to be maintained long enough to find the cure. During a particular lifetime, the cause may be on the physical plane, *i.e.,* wrong diet, impure atmosphere, displaced vertebrae, structural defects or weaknesses, etc. More often the cause is emotional—the strain and unhappiness of personal or even world problems; or mental—living according to wrong views, misusing mental powers.

While Tridosha seems to treat the physical primarily, as by diet, and perhaps the astral when herbs are employed for their magnetic or special properties or "virtues," treatment in the earliest Vedic scriptures consisted of incantations and religious rites. This would seem to suggest that the ancients understood that cure was dependent on regulation by the higher principles. Physical treatments were a later development, designed to give comfort and expedite nature's cure, which is sometimes so slow and wasteful. As Hahnemann noted, Nature will preserve life, but to do so may suppurate away an eyeball, while man can save both life and sight by "artificially" removing a foreign body. Since all men carry the debris of many past errors, the old cause may have ceased by the time it comes to our attention in the form of disease, but the elimination of the refuse from the past can be considerably eased by gentle treatment. For example, many homeopaths have found it better to stimulate the draining of a fistula and then let it heal naturally rather than to close it by an operation, leaving the waste matter to seek another outlet.

On every level, or in each principle, the seed of disease can be planted and eradicated, but all disease being *ultimately* traceable to the astral and psychic principles, the practitioner who applies his art to

those higher levels will sooner reach a lasting cure. Cure of the lower principles, like the peace which is an interval between wars, is never lasting. Perfect diet will not help the unloved individual, though he may feel less miserable if his diet is wholesome. An unstrained atmosphere is useless if one's mind has no food for growth, and false views warp emotions and living habits. For example, mental healers by using the powers of *Kriyasakti* and *Itchasakti* can maintain health for many years by concentration on the lower principles and manipulating them according to their desire, but the result is an increased attachment and bondage to those lower planes, to the Maya of Earth life; in other words, it means suffering in the future.

Fortunately, suffering often leads man to introspection and thence to divine therapy and permanent cure. Divine therapy is that practiced on the level of man's three highest principles; it is as effective for healing personality ills as those of the body, for indeed, one causes the other. Of course, the *perfection* of divine therapy is slow, yet the influence from the heavenly man flows continuously through all the lower principles, quieting the turbulent elements. The world looks on the practitioner of divine therapy and says, "He has a high resistance to disease," or, "He is emotionally secure," or, "He has an unprejudiced, objective outlook." Further, once the struggle for equilibrium between the elements is stilled, the battlefield—the body—can be cleared of its dross; it responds readily to well chosen remedies.

The actual practice of divine therapy is not vague if the following passage from the *Gita* is considered carefully:

> . . . . Only some know me truly. Earth, Water, Fire, Air, Space (or *Akasa,* Æther), Mind, Understanding and Egoism (or the perception of all the former on the illusive plane) . . . This is *a lower* form of my nature. (*S.D.* I, 535.)

Including Earth—the lower reflection—the eight elements can correspond to the principles of man, the microcosmic reflection of the triple Deity. At the present stage of evolution, man deals with the first five elements through the senses of smell, taste, sight, touch, and hearing; that is, his lower nature, including kama-manas, lies within his range of control. Further evolution will expand his realm to include the "elements," Mind, Understanding, and Egoism, *i.e.,* the principles, Manas, Buddhi, and Atma, which are the fire, water, and

air of the higher man. Divine therapy is practiced when one leaves the "infernal" regions to create harmony between the "celestial" elements. Although any activation of the celestial elements may seem desirable, unequal development of any one can be detrimental, and Nature kindly provides indications of such deficiencies. They can be noted and remedied as follows:

(1) When kama is strong and uncontrolled, or when the circulatory system of the body is overactive ("circulatory" includes digestion, thermal control, blood production, sight, skin condition), the fire element of higher manas needs to be developed. When the fire element of the higher triad is overdeveloped, the kamic nature will be sluggish and unresponsive, as will the circulatory system. In this case, the opposing element, water, should be stimulated. On any one level, the opposite elements must be balanced, using air (spiritual will, ordinary will power, or nerves) to manipulate water and fire. But between different principles or levels of action the same element must be balanced with its counterpart.

To regulate an overactive terrestrial fire, one must meditate on the fact that all embodied beings are necessarily imperfect reflections of the ONE: all are "divine fragments" in need of help. So, evaluation and discrimination are learned and practiced without blame or anger.

(2) The water element, or correlative of Buddhi, needs development when the astral and mucous systems are overactive, or when the higher fire is overbalanced. ("Mucous" includes all moistening functions, protection of joints, taste, carrying of nutriment to heart, and easing the function of eyes, ears, nose.)

To activate the element of Understanding, one must realize that the Self of each human being is the same, and as the Great Heresy loses its strangle-hold, one learns to see that personality differences, possessions, and external attributes are inevitably varied, yet transient and ultimately unreal.

(3) The Air element, Atma or Egoism, needs to be activated when kama-manas and the nervous system are upset and there is lack of control over the fire and water elements. Since Will is paralyzed by fear, courage must be gained: and this can be done by meditating on the eternal, omnipresence of the SELF, and by contemplating the formula, "That Thou Art." Simultaneously all thoughts based on the idea that the limits of space and time are real must be cast out.

By wedding the triune system of Tridosha to the theosophical teaching of the structure of man and universe, one finds a workable method of spiritual healing. Other valid techniques exist, but the success of any divine therapy depends upon the constancy with which it is practiced. When the higher principles are properly cultivated, the bodily elements are harmonized, basic character faults are corrected, and their opposing virtues blossom forth. And so the requirements for entering the "secret path" are fulfilled. Sankaracharya describes the procedure in one succinct verse:

> O disciple, with mind under control, directly perceive this, the *atman* in thyself as—"this I am"—through the tranquillity of *buddhi* cross the shoreless sea of changeful existence, whose billows are birth and death, and accomplish thy end, resting firmly in the form of Brahman. (*Viveka-chudamani,* 138.)

FREEDOM THROUGH RESIGNATION

The idea of Reverence for Life offers itself as the realistic answer to the realistic question of how man and the world are related to each other. Of the world man knows only that everything which exists is, like himself, a manifestation of the Will-to-Live. With this world he stands in a relation of passivity and of activity. On the one hand he is subordinate to the course of events which is given in this totality of life; on the other hand, he is capable of affecting the life which comes within his reach by hampering or promoting it, by destroying or maintaining it.

The one possible way of giving meaning to his existence is that of raising his natural relation to the world to a spiritual one. As a being in a passive relation to the world he comes into a spiritual relation to it by resignation. True resignation consists in this: that man, feeling his subordination to the course of world happenings, wins his way to inward freedom from the fortunes which shape the outside of his existence. Inward freedom means that he finds strength to deal with everything that is hard in his lot, in such a way that it all helps to make him a deeper and more inward person, to purify him, and to keep him calm and peaceful. Resignation, therefore, is the spiritual and ethical affirmation of one's own existence.

—ALBERT SCHWEITZER

NOTES ON THE KEY

THE passage in the *Key* on Education best known to Theosophists, and most frequently cited, comes from a summarizing paragraph: "We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish.*" In the context of the preceding discussion, it becomes clear that H. P. Blavatsky feels that the *achieving* of this "freedom" is no easy task in any case—and the temper of nineteenth-century society was especially hostile to such aims. From page 264 through 270 she enumerates characteristics of both public and private schooling systems—characteristics which contrived to threaten and cajole children into acceptance of the questionable social and intellectual standards then prevailing. The criticism of school examinations is particularly pointed; perhaps, the whole "examination system" was, in the latter nineteenth century, symbol as well as a focal point for the materialization of culture. Medieval universities began the examination method, but since the same system fitted in conveniently with the fact-classifying approach of the new "scientific materialism," the practice became universal, taken for granted by both the mechanists and conventional religionists. H.P.B. speaks of the limitations of the scientific conception of education:

> What are these examinations—the terror of modern boyhood and youth? They are simply a method of classification by which the results of your school teaching are tabulated. In other words, they form the practical application of the modern science method to the *genus homo, qua* intellection. Now "science" teaches that intellect is a result of the mechanical interaction of the brain-stuff; therefore it is only logical that modern education should be almost entirely mechanical—a sort of automatic machine for the fabrication of intellect by the ton. Very little experience of examinations is enough to show that the education they produce is simply a training of the physical memory, and, sooner or later, all your schools will sink to this level. As to any real, sound cultivation of the thinking and reasoning power, it is simply impossible while everything has to be judged by the results as tested by competitive examinations.

What a travesty it is, really, to foster in children the belief that knowledge can be sought or gained by competitive means. Wisdom

and understanding are not only without price, but also beyond anyone's capacity to measure or reward. The same fundamental attitudes, moreover, which supported examinations, support a theory of the necessity for indoctrination. Regardless of whether those who played a dominant role in forming educational policies were religious or materialistic, they shared the view that the only *sensible* thing to do is to condition children to accept the social and intellectual *status quo*. It then followed that the more this process of indoctrination could be accelerated by the spur of the competitive instinct, through examinations, the better. Why waste valuable time?

Many battles have raged over the subject of examinations since 1891, with some of the biggest, doubtless, yet to come. During the interim, educators who have been primarily concerned with *moral* education, whether calling themselves "progressive" or "classicist," have regularly denounced examinations in terms similar to H.P.B.'s. And new no-exam programs have been tried with marked success. At the university level, Oxford University introduced a system of "readings" for qualified students, who were no longer required to grind out the memory work typical of their earlier school years. Instead, pupils discussed their work privately with their instructors, did their own research between times, and had some choice in the line of inquiry chosen—subject, of course, to guidance and criticism.

The enlightened concept of education which made this development possible at Oxford has come with greater difficulty to America, perhaps because "mass-production" has become almost synonymous with American endeavors of any kind, and the Oxford system of readings is definitely not designed for mass-production. However, progress away from examinations proceeds in America, too, although at a slower pace. St. John's College in Maryland, inspired by President Stringfellow Barr and encouraged by the influence of Robert Hutchins, adopted a similar plan. At the University of Chicago, during Hutchins' tenure, many startling innovations were launched to combat materialization of learning. The President's influence was always directed toward eliminating superficial standards for evaluation of learning and culture. Hutchins' aim was obviously the kind of "freedom" which would allow young men and women to become teachers according to their ability, and according to the interest, time, and energy they were willing to give to their subjects. The further intent was to confer

degrees on this basis rather than upon the number of calendar years spent in attending classes. Instructors of exceptional ability who, by circumstance, lacked the usual degrees, were sometimes employed, and the concepts of "tenure of office" and "seniority" were subordinated to the educational needs of undergraduate and graduate students.

Recently, at the Santa Barbara branch of the world's largest University—the University of California—a group of enthusiastic professors made history by squeezing a new "Tutorial" program into the curriculum. Students who qualify for this series of courses, similar in basic respects to the programs of Oxford, St. John's and Chicago, no longer take examinations, but meet, at regular intervals, in seminars and in prolonged discussions with the special volunteer instructors who believe in "the new order." Candidates for the Tutorial, moreover, are chosen by reference to criteria not provided for by the "grade-average" maintained by the student prior to the date of application. Exhaustive interviews and discussions are designed to attract some potentially fine students whose interest and attention had never been sufficiently awakened to win high marks in high school. Best of all, the faculty members who undertook this venture were convinced they needed to revaluate their own fitness as instructors, and devoted a considerable amount of time to replenishing the sources of their own intellectual vitality by way of heated discussions among themselves on controversial ethical and psychological issues. That such a program should find its way into the work of the University of California is an excellent omen, for that institution has often been regarded as extremely conservative. All of these developments, then, certainly come under the heading of "progress in Theosophy," according to H.P.B.'s standards as defined in the *Key*.

Such mature educational concepts as those implemented by a program of this sort, moreover, may provide a basis for resolving apparently irreconcilable differences between "progressive" and "classical" educators. The disciples of John Dewey denounced the examination system, especially during the earliest years of schooling, because they saw that it afforded no opportunity for the development of spontaneity and individuality. Dr. Dewey wished to see children helped to develop their *own* contexts of learning, so that whatever the child received by way of information or teacher's instruction was meaningful in its relationship to actual experience. It is in this light that the emphasis upon

"play-activity" among the Progressives should be evaluated. It was not that the Deweyites believed that the classics were not worth studying, or that a mastery of the arts of writing and speech was a matter of little moment, but simply that enthusiastic "playing with learning" was better than any of the varieties of intellectual regimentation which had so often stunted the naturally questing minds of the young.

The "neo-classicists," as men such as Hutchins and Barr are often called, on the other hand, were concerned that rigorous thought-disciplines and the persistent raising of ethical issues in cultural and philosophical terms should not be neglected. They held, moreover, that we need to revitalize ourselves by evaluative thinking, and that the systems of thought of the past which have contributed to our modern climate of opinion were logical points of departure for such evaluation. Now, when we come to such experiments as those pioneered at St. John's, Chicago, and Santa Barbara, the basic issues should eventually emerge with sufficient clarity to eliminate factionalism; both Deweyites and Hutchinites should be able to unite to supplant the examination system with methods more conducive to "moral education." H.P.B., in the *Key,* criticizes both the "æsthete orthodox and classical" and the "scientific and material commercial," as being ridiculously one-sided. She denounces the "modern practical" approach to schooling and also the "treadmill" of orthodoxy; with similar bi-focal vision, the most able educators of both modern schools of opinion should be able to unite.

It seems that post-Renaissance instruction retained some of the worst features of medieval pedanticism, teachers stuffing in litanies as before, and merely substituting national, racial, and cultural prejudices for the prejudices of God against the four thousand varieties of sin. Of course, the litanies sounded a bit different, being less heavily impregnated with theological terms, but the atmosphere and psychology often remained the same, so that in 1891 H.P.B. could write of the poor youth who was deposited on the School's doorstep:

> Here he is immediately seized upon by the workmen of the materio-intellectual factory, and crammed with Latin, French and Greek Accidence, Dates and Tables, so that if he have any natural genius it is rapidly squeezed out of him by the rollers of what Carlyle has so well-called "dead vocables."
>
> Of history, he will attain only sufficient knowledge of his own particular nation to fit him with a steel armour of prejudice against

> all other peoples, and be steeped in the foul cess-pools of chronicled national hate and blood-thirstiness; and surely, you would not call that—*Theosophy?*

The true classicist has never been concerned with the "dead vocables," but has championed the freedom of the human soul by way of devotion to liberation of the mind. ("Classicism" need not imply indoctrination, but rather lead away from its dangers. Less racial intolerance and national provincialism will be found, probably, at Chicago and St. John's than elsewhere.) The capacity to see beyond the *status quo* of prevailing opinion needs stimulation by contrast with the ideas and beliefs of other times. Even more important is to realize that the Great Ideas—all those ideas which relate to or stem from the view of man *as* a free soul—are eternal and timeless. "Classicism" *can* protect against narrow-mindedness, while the constructive essence of the "Progressive's" vision is a complementary protection against the wooden memorization of cultural symbols and systems.

In summation, then, it seems evident that whoever believes education should be a matter of conditioning, whether in terms of national cultural and social patterns, or in terms of a gearing to commercial success, is guilty of replanting the seeds for national and international fratricide. Wars, clearly, will cease only when a nobler educational ideal has been developed. Theosophists, by implication, are encouraged to further all efforts in this direction, to the limit of their understanding and capacity.

The Exercise of Reason

A university should be a center of rational thought. Certainly it is more than a storehouse of rapidly aging facts. It should be the stronghold of those who insist on the exercise of reason, who will not be moved by passion or buried by blizzards of data. The gaze of a university should be turned toward ideas. By the light of ideas it may promote understanding of the nature of the world and of man. Its subject is always understanding. In the faith that the intellect of men may yet preserve him, it seeks to emphasize, develop, and protect his intellectual powers.

—Robert M. Hutchins

GENIUS

"Genius! thou gift of Heaven, thou light divine!
Amid what dangers art thou doom'd to shine.
Oft will the body's weakness check thy force,
Oft damp thy vigour, and impede thy course;
And trembling nerves compel thee to restrain
Thy nobler efforts to contend with pain;
Or want, sad guest! . . ." —CRABBE

AMONG many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d'être,* the causes of its excessive rarity? Is it indeed "a gift of Heaven"? And if so, why such gifts to one, and dullness of intellect, or even idiocy, the doom of another? To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then, only this alternative: to agree with the believer in a *personal* god "to refer the appearance of every single individual to a *special act of divine will and creative energy,*" or "to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law."

Genius, as Coleridge defined it, is certainly—to every outward appearance, at least—"the faculty of growth"; yet to the inward intuition of man, it is a question whether it is genius—an abnormal aptitude of mind—that develops and grows, or the physical brain, *its vehicle,* which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelar deity, a Spirit whom they called *genius.* The substance of this entity, to say nothing of its *essence*—observe the distinction, reader,—and the presence of both, manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men—what we perceive of his substance "is not here"—

NOTE.—First published, *Lucifer,* November, 1889; reprinted, THEOSOPHY 31: 56.

"For what you see is but the smallest part. . . .
But were the whole frame here,
It is of such a spacious, lofty pitch,
Your roof were not sufficient to contain it. . . ."

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego,* which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle.* This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Æschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their

*The period of one full Manvantara composed of Seven Rounds.

initiation, the masses were allowed to approach them with the greatest caution and only within the farthest limits of fact. "From the DIVINE ALL proceeded Amun, the Divine Wisdom . . . give it not to the unworthy," says a Book of Hermes. Paul, the "wise *Master-Builder,*"† (I *Cor.* III, 10) but echoes Thoth-Hermes when telling the Corinthians "We speak Wisdom among them that are perfect (the initiated) . . . *divine* Wisdom in a MYSTERY, even the *hidden* Wisdom." (*Ibid.* II, 7.)

Yet, to this day the Ancients are accused of blasphemy and fetishism for their 'hero worship.' But have the modern historians ever fathomed the cause of such 'worship'! We believe not. Otherwise they would be the first to become aware that that which was 'worshipped,' or rather that to which honours were rendered was neither the man of clay, nor the *personality*—the Hero or Saint So-and-So, which still prevails in the Roman Church, a church which beatifies the body rather than the soul—but the divine imprisoned Spirit, the *exiled* "god" *within* that personality. Who, in the profane world, is aware that even the majority of the magistrates (the *Archons* of Athens, mistranslated in the Bible as 'Princes')—whose official duty it was to prepare the city for such processions, were ignorant of the true significance of the alleged "worship"?

Verily was Paul right in declaring that "we speak wisdom . . . not the wisdom of this world . . . which none of the *Archons* of this (profane) world knew," but the *hidden wisdom* of the MYSTERIES. For, as again the Epistle of the apostle implies, the language of the Initiates and their secrets no *profane,* not even an 'Archon' or ruler *outside the fane* of the sacred Mysteries, knoweth; none "save the Spirit of man (the *Ego*) which is *in him.*" (*Ib.* V. 11.)

Were Chapters II. and III. of I Corinthians ever translated in the Spirit in which they were written—even their dead letter is now disfigured—the world might receive strange revelations. Among other things it would have a key to many hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero-worship. And it would learn that if the streets of the city that honoured one such man were strewn with roses for the passage of the Hero of the day, if every citizen was called to bow in reverence to him who was so feasted, and if both priest and poet vied in their zeal to immortalize the hero's

†A term absolutely theurgic, masonic and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.

name after his death—occult philosophy tells us the reason why this was done.

"Behold," it saith, "in every manifestation of genius—*when combined with virtue*—in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, the undeniable presence of the celestial exile, the divine *Ego* whose jailor thou art, Oh man of matter!" Thus, that which we call *deification* applied to the immortal God within, not to the dead walls of the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself.

Occultism, therefore, teaches nothing new in asserting the above philosophical axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details. It teaches, for instance, that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius,* in one or another direction.

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations. Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing, and bare rocks on the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all on the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden eruption. On the other hand

artificial genius, so often confused with the former, and which, in truth, is but the outcome of long studies and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual—*i.e.,* each may be made to serve two ends, evil as well as good—so will artificial genius betray itself. Born out of the chaos of terrestrial sensations, of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of its body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest *genius,* so called, back into its own primordial element, which is chaos again, or *evil,* or earth.

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star the Divine Soul and mind, or what we call *Buddhi-Manas.* The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius—

> "If not protected, pruned, and fed with care,
> Soon dies, or runs to waste with fitful glare—"

—can apply only to artificial genius, the outcome of culture and of purely intellectual acuteness. It is not the direct light of the *Manasa putra,* the "Sons of Wisdom," for true genius lit at the flame of our higher nature, or the EGO, cannot die. This is why it is so very rare. Lavater calculated that "the proportion of genius (in general) to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one in ten millions." This is indeed interesting, though not too complimentary to *human* nature, if, by "genius," Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, "protected, pruned, and fed," and not the genius we speak of. Moreover such genius is always apt to lead to the extremes of weal or woe him through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old with whom human genius is made so appropriately to share the

name, it takes its helpless possessor by the hand and leads him, one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

But as, according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because, as Occultism teaches us, it is easier for the personality with its acute physical senses and *tatwas* to gravitate toward the lower quaternary than to soar to its triad—modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form—the "one in ten millions." Thus it is only natural that confusing one with the other, the best modern writers should have failed to define *true* genius. As a consequence, we continually hear and read a good deal of that which to the Occultist seems quite paradoxical. "Genius requires cultivation," says one; "Genius is vain and self-sufficient" declares another; while a third will go on defining the *divine light* but to dwarf it on the Procrustean bed of his own intellectual narrowmindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an "inflammable constitution," will even show it "a prey to every passion but seldom delicacy of taste!" (Lord Kaimes.) It is useless to argue with such, or tell them that, original, and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric, though always *sui generis;* and that no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

Hence, true genius has small chance indeed of receiving its due in our age of conventionalities, hypocrisy and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its apeing shadows. Alone the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitionally a true "great soul" full of divine love for mankind, of god-like compassion for suffering man. Hence the populace alone is still capable of recognizing a genius, as without such qualities no man has a right to the name. No genius can be now found in Church or State, and this is proven on their own admission.

It seems a long time since in the XIII century the "Angelic Doctor" snubbed Pope Innocent IV who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that "the age of the Church is past in which she said 'Silver and gold have I none!'" "True," was the ready reply; "but the age is also past when she could say to a paralytic, 'Rise up and walk'." And yet from that time, and far, far earlier, to our own day the hourly crucifixion of their ideal Master both by Church and State has never ceased. While every Christian State breaks with its laws and customs, with every commandment given in the Sermon on the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim "A Christian State *impossible* on Christian Principles." Hence—no Christ-like (or "Buddha-like") way of life is possible in civilized States.

The occultist then, to whom "true genius is a synonym of self-existent and infinite mind," mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision. The very idea that every man with a "soul" in him is the vehicle of a genius will appear supremely absurd, even to believers, while the materialist will fall foul of it as a "crass superstition." As to the popular feeling—the only approximately correct one because purely intuitional, it will not be even taken into account. The same elastic and convenient epithet "superstition" will, once more, be made to explain why there never was yet a universally recognised genius—whether of one or the other kind—without a certain amount of weird, fantastic and often uncanny, tales and legends attaching themselves to so unique a character, dogging and even surviving him. Yet it is the unsophisticated alone, and therefore only the so-called *uneducated* masses, just because of that lack of sophistical reasoning in them, who feel, whenever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes. And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-of-fact minds, they experience the same awe that popular masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching

. . . . "The weak to bend, the proud to pray
To powers unseen and mighter than they. . ."

This is now called SUPERSTITION. . .

But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark, we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these "phantoms" prove in no wise that the "darkness"—which is only another term for the *invisible* and the *unseen*—is really empty of any *Presence* save our own. So that if in its exaggerated form, "superstition" is a weird incubus, as a belief in things *above* and *beyond* our physical senses, yet it is also a modest acknowledgement that there are things in the universe, and around us, of which we know nothing. In this sense "superstition" becomes not an unreasonable feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. And this is far more reasonable than to repeat with the too-learned wiseacres that there is nothing "nothing whatever, in that darkness"; nor can there be anything since they, the wiseacres, have failed to discern it.

E pur se muove! Where there is smoke there must be fire; where there is a steamy vapour there must be water. Our claim rests but upon one eternal axiomatic truth: *nihil sine causa.* Genius and undeserved suffering, prove an immortal Ego and Reincarnation in our world. As for the rest, *i.e.,* the obliquy and derision with which such theosophical doctrines are met, Fielding—a sort of Genius in his way, too—has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that "*If superstition makes a man a fool,* SCEPTICISM MAKES HIM MAD."

If we are but mind, or the slaves of mind, we never can attain real knowledge because the incessant panorama of objects eternally modifies that mind which is uncontrolled by the soul, always preventing real knowledge from being acquired. But as the Soul is held to be superior to Mind, it has the power to grasp and hold the latter if we but use the will to aid it in the work, and then only the real end and purpose of mind is brought about.

—WILLIAM Q. JUDGE

THE PARAMITAS

These five worldly abstinences, here rendered by a contemporary Sanskrit scholar, are required of lay Buddhists and are the first five *Paramitas* of the orthodox Northern Buddhist list. The sixth—*prajna-paramita*—is usually translated, Transcendental Virtue of Wisdom. The reader may note the psychological contrast between the official "restraints" and the broad, positive virtues which subsequently result, in the development of which the negative commandments are seen as but preparatory.

AGES before, the Master had vowed *No Stealing,* and thus he obeyed his country's laws and was honoured in the community as an honest man. Later he also obeyed the laws of Heaven. He perceived that all the goods of this world are stolen goods. Renouncing even his human flesh, he realized the Transcendental Virtue of Charity *(dana-paramita).*

Ages before, the Master had vowed *No Unlawful Intercourse,* and thus he obeyed his country's laws and was honoured in the community as a moral man. Later he also obeyed the laws of Heaven. He forgot that he had annihilated even the thought of indulgence. He had realized the Transcendental Virtue of Morality *(sila-paramita).*

Ages before, the Master had vowed *No Killing,* and thus he obeyed his country's laws and was honoured in the community as a harmless man. Later he also obeyed the laws of Heaven. Rooting out all tendency to be unkind, he utterly destroyed his power to wound. He had realized the Transcendental Virtue of Patience *(ksanti-paramita).*

Ages before, the Master had vowed *No Lying,* and thus he obeyed his country's laws and was honoured in the community as a truthful man. Later he also obeyed the laws of Heaven. He perceived the White Path of Truth, and the Black Path of Deceit. And choosing the White Path, he realized the Transcendental Virtue of Striving *(virya-paramita).*

Ages before, the Master had vowed *No Intoxication,* and thus he obeyed his country's laws and was honoured in the community as a sober man. Later he also obeyed the laws of Heaven. Standing firm on a clean spot, he travelled everywhere. He realized the Transcendental Virtue of Beholding *(dhyana-paramita).*

YOUTH-COMPANIONS ASK— AND ANSWER

IS it possible to set up standards adequate for judging moral conduct? Morality is dealing with the "right" or "wrong" in a course of action. "Standards" are derived by experts in given fields, such as physics, biology, and even economics. Standards rest on authority. The important question becomes, however—are there authorities capable of judging every man's moral conduct?

To approach the problem, it first becomes necessary to make a distinction between two types of authority. The main danger in one type of authority is that it practically defies the idea of cumulative truth. When a group of individuals who constitute authority combine into an institution, there is a strong tendency toward dogmatism. Authority is then *negative* or *restrictive,* and often followed from fear.

Are dangers in authority remote in present-day occurrences? Not too many years ago in the history of the United States—approximately from 1865 to 1900—seven states of the South barred from public office any candidate who questioned the existence of God! Pennsylvania did the same, and, in addition to this, required its office-holders to profess belief in some future life, with rewards for virtue and punishment for sin. When this type of authority becomes a part of government—authority which states what and how a man should believe or think—authority becomes a clear danger.

Perhaps, then, only one "standard" can be developed on which we can base all action, a standard of *self*-control. There have been many formulations along this line and the most notable, of course, is the Golden Rule—"Do unto others what you would have them do unto you." Confucius tried to give this rule a more practicable form by making it negative. "Do not do to others what you would not want them to do to you." Immanual Kant tried to formulate it more perfectly in his catagorical imperative, "So act that you could will the maxim of your action to be a universal law." These standards refer to *principles* in a course of action, and do not pronounce moral judgment.

A moral standard cannot be a judgment of a past action or a command to a future one. We may have "authorities," in the sense that H. P. Blavatsky, as far as *we* are concerned, is an authority on Theo-

sophy, but in this light, authority still involves appeal to reason. We use the teachings of Theosophy as a background for the consideration of problems upon which we, as individuals, have to make decisions.

Does the disciplined aspirer, who has devoted his disciple energies towards complete self-mastery over the lower principles of man in himself, experience pleasure, satisfaction, or reward? If so, what is the nature or quality of these experiences?

The answer to the first question—if we postulate the doctrine of Karma—is, obviously, yes; for in these terms what a man sows he also reaps. The interesting problem then becomes: What is the nature of this reward, pleasure, or satisfaction as contrasted with our own conceptions of these experiences? The answer, we think, is to be found in the philosophical dimension of value-judgments. To understand the "temper or quality of these experiences" (as the ideal aspirer knows them), each individual who discusses the matter would have to define his own values and compare them with the value-judgments of the aspirer.

What values, on the other hand, determine the "aspirer's" basic attitudes, his aspirations, what is held by him in highest esteem, and what are his conceptions of reward? Is life worthy of understanding and participation, or should he seek for bliss in another realm?

In terms of twentieth century Western civilization, the ideal aspirer appears, to us, as one who participates in the affairs of everyday life, who strives to understand the moral and philosophical significance of the situations he finds himself in, and enjoys living for the innate values which he is constantly discovering (as the poet does) in life. Being a practical person, too, he is not satisfied with the slogan: "the purpose of life is to learn," but is ever seeking to establish deeper relationships and expend his energies in activities with his fellows. He embodies self-reliance, responsibility, and grows to a joyous participation in "the oneness of all life." The purpose of life is a problem which demands continual solution in terms of one's relationships, the *whole* of life being the basic relation from which all other relations are determined.

Soul emancipation necessitates freedom from the limitations of scope —the biases—caused by desires of the personal nature. Full utilization of the faculties of perception, discrimination and will is also a necessary function toward achieving. Undoubtedly a course of action

thus based would include, besides the elimination of personal desire, exclusion of the anticipation or attachment to the outcomes of desire. This is indeed a difficult tendency to overcome, but inevitably a part of realizing total soul-freedom.

The characteristic overtone pervading the mind of one suffused by this sort of attitude and aspiration is the remaking of finite, personal man into universal "divine" man. The aspirer experiences "reward, pleasure, and satisfaction" in new terms, yet pleasure and reward are more fully his as love for the innate nobility in every other man increases.

"Final satisfaction," as well as love (compassion), will never be realized until humanity reaches the Golden Age. In the meantime, better value-judgments are reached through the continual attempt to transform, through universalization, the purely personal qualities and ambitions. This is the process of soul growth, and its tokens, refined types of satisfaction, are received as but milestones along the way.

The old illusion that it is possible "to get something for nothing" is still evident around us. Basically, this illusion seems to stem from Christianity, in short, from de-emphasis of Karma and over-emphasis of the salvation-by-faith-in-God dogma. At any rate, the widespread misconception of capricious, unearned gifts as opposed to natural law has worked at the corruption of man's English words by connotation. It seems hard to find better examples of this word-coloring than "satisfaction" and "reward," for they directly pertain to *getting* something.

The Theosophic teaching on the subject of reward and salvation should be made clear. It is conceded that salvation (Nirvana) is possible through practice of the virtues and strict adherence to the great law of Karma after many lifetimes of emulation; but those who choose Nirvana are known as Buddhas of Selfishness. The other of the two alternatives for the perfected man is that of following the Law of laws, divine compassion. Such men are known as Bodhisattvas, the "Buddhas of Compassion," the masters of wisdom who discard salvation of self in order to guide all life toward spiritual enlightenment.

What is the relationship of Patriotism to Theosophy?

A question of this nature is difficult to answer because the word "patriot" has become so confusing. It has been used as a name for those who uphold civil liberties, and, again, for individuals who disregard other peoples' civil liberties in the name of "national defense."

One might say that patriotism often has been reduced from the liberal ideal to a convenient political cliché.

Upon examining the nature of patriotism in its usual modern-day usage, we find that it is largely connected (in Theosophical terms) with the personality. The personality is highly emotional—that is, it can be indignant, feel hurt, prideful, and have numerous reactions. We notice in everyday situations that people will rarely admit that they are wrong, even though it may be plainly evident that they are, because of the old fear—loss of pride of self-esteem. When a man transfers his personality to the national personality, the form of the dispute transfers from "I'm right and you're wrong" to "We're right and they're wrong," regardless of what the circumstances may be. The family, also, can be easily representative of this transfer. A family may quarrel constantly, but if an outsider comments that this is a bad family situation, he will have the whole family to quarrel with.

In *Answers to Questions on The Ocean of Theosophy,* Robert Crosbie sums up these points and also presents a positive side of patriotism:

> By "family duties" and "national duties" is not meant false attachments to family or nation as a means of pride, pleasure-hunting or sensuality, but cultivating and elevating the higher sentiments and emotions of ourselves and of our family and utilizing them for the performance of our duty to the nation and humanity in general.

Patriotism, defined, means "love of country." But if a man declared such love he would be speaking of the people in that country, and not of a piece of land. "People," however, are not restricted by boundary lines which divide countries, but are spread throughout the world. A true patriot, then, is one who "loves humanity." It is true that a man may have personal sentiments for his own people, but let us consider, for example, the early American settlers. These settlers were very much attached to their own individual colonies. In the same sense that today people are patriotic in respect to the United States, so it was with each of these small colonies. The people of the different colonies regarded each other with a measure of dislike or suspicion. Then a crisis arose which demanded unity. This was enough of a basis for a common tie to mold the colonies into a nation.

It is here, perhaps, that Theosophy has its most important relationship with patriotism. It offers a tie that is universal in its scope.

NEAR THE HOLY FIRE

Yajnavalkya offered the king a wish.
The king chose: to ask questions
according to his desire.
—*Brihad Aranyaka Upanishad**

IN an age of intellectuality, when knowledge is thought to be gained for the price of a book, and facts are more highly prized than principles, the asking of questions is usually looked upon as a sign of ignorance. What reason can there be nowadays for not owning an encyclopedia, for failure to know by heart the names and accomplishments of the world's most prominent personalities? What pretext can one give for not having read a digest, at least, of some one or several of the month's best-sellers? What possible excuse can one offer, with the abundance of information available from periodicals, radio and TV, for his inability to speak with authority on any known subject of current human interest? To ask questions on matters of this kind only establishes one as unfit to sit in the circle of the intellectual *avant guard* of modern society.

"Ask, and it shall be given you," spoke Jesus in the *Sermon on the Mount.* But *asking,* in a real sense, implies far more than an outward formulation of words. A genuine question can come only from a *questing heart,* of which there are too few in the world today. Where is the man or woman, for example, whose attitude of mind and heart is like that of a little child? Where is the person who is sincerely convinced of his own ignorance, who is humble enough to accept advice, and is eager to learn? For the most part, people of this age are so highly indoctrinated, especially along social, religious, and political lines, their minds are so filled with *Samvritti* (half-truth), that they are in no fit condition even to consider, much less yearn for, new ideas. Not until a questioner becomes completely poor in heart, not until his soul actually hungers for knowledge, can the light of his Spirit dawn. Not until then can his questions be heard.

Some there be who ask only to argue. Others, in asking, think they already know the answer, so that whatever is offered in response is

*The study herein pursued is based on an edition entitled *Selections from the Upanishads and the Tao Te King* (The Cunningham Press, Los Angeles 32, California, 1951), in which the Upanishadic writings are presented in the translation of Charles Johnston.

given consideration only if it happens to *agree* with their own preconceived notions. Still others ask and do not wait for the answer—but like the man with the "wandering eye," drift from place to place, never finding what they seek. None of these types of questioners possesses the necessary attitude for learning. How, then, can they grow?

The questing heart, the teacher always recognizes. It may not utter a word, but the glow of its presence will be felt. It is recognized, perhaps, in freedom from dogmatism and argumentation, in gentleness of speech, and even in the simple willingness to listen to another's views. A single person who is truly open-minded and eager will contribute by his attitude far more to philosophic discussion than half a dozen questioners who argue and quibble and ask only to be heard.

The asking of questions was always held by the ancients to be a necessary means of soul growth and understanding. It is one of the four roads to wisdom recommended by Krishna in the fourth chapter of *The Bhagavad-Gita:* "Seek this wisdom by doing service, by strong search, *by questions,* and by humility; the wise who see the truth will communicate it unto thee."

Janaka, the king, must have recognized in Yajnavalkya a being of Great Soul, one who possessed not only the right to offer a wish, but also the power by which it can be fulfilled. But how many individuals of today, standing in the presence of an Adept, would choose the simple privilege of asking questions? How many would be strong enough to quench their thirst for phenomena? By his choice alone, Janaka proved to the Sage, perhaps, his freedom from desire for external achievement, and revealed his understanding that happiness can be gained in no other way than through acquirement of spiritual knowledge.

Granted the privilege of asking questions, the king first asked: "Yajnavalkya, what is the light of the Spirit of man?" The teacher answered that the sun is his light, and that when the sun is set, the moon becomes his light, then fire, then voice, and that when these four lights, or modes of perception in the manifested universe, are no longer available—that is to say, when the perceiving entity wholly withdraws his attention from the external world—then the Soul becomes its own light. Retiring still further inward to the state of dreamless sleep, the Perceiver rises above the consciousness even of the Soul. He soars to the plane of his all-containing world, the land of Reality.

There, says Yajnavalkya, "the Spirit of man becomes his own light."

Man, the Perceiver, is seen therefore to have six lights which he uses for purposes of gaining experience. Whether we think of these "lights" as six principles, with the Perceiver as the seventh, and above them all, or count them as five with Spirit the sixth, yet no "principle," as some Eastern schools do, matters little. All are agreed that Man himself is the Perceiver, eternal, changeless, unmodifiable.

> With the sun as his light, he rests,
> goes forth, does his work, and returns.

In this statement, Yajnavalkya refers no doubt to the universal Law of Periodicity, which is ceaseless in its operation. Resting and working, going forth and returning, are the world's eternal ways. The twenty-four-hour cycle of the human being, in which he rests at night, goes forth to activity in the morning, does his work, and returns home at the end of the day, is but a small representation of this universal Law, which, on the larger curve, brings each soul into birth and activity after a corresponding period of rest and assimilation. Applied to solar systems and universes, it is that which is referred to in one of the Upanishads as the "Days and Nights of Brahma," periods of universal activity followed by periods of repose, wherein worlds and systems of worlds appear and disappear in regular succession, ever on higher spirals.

It is important to observe that, according to Yajnavalkya, the cycle begins in a condition of *rest* or repose—indicative perhaps of *The Secret Doctrine* teaching that evolution commences from *above,* in Spirit, and not from *below,* as speculated upon by modern Science. Before the dawning of Brahma's Day, everything, states the philosophy, was in a condition of Darkness and Non-Being. This, to the limited perceptions of the lower reasoning mind, may signify a state of void and nothingness, but to the unlimited vision of the Sage, and even to the higher perceptions of an ordinary mortal, if he is at all intuitive, it is Absolute Being, or Be-ness—the One Reality.

Spiritual teachers experience tremendous difficulty, no doubt, in their efforts to explain the nature of reality which is *not* material. The human mind, operating through the senses, is so accustomed to dealing with appearances and illusions, of conditioned existence, that when an unchanging Absolute is presented to it the contrast is too great—it per-

ceives only emptiness, whereas the ALL is implied. The state of Non-Being, into which all *beings* are resolved at the end of the Maha-Manvantara, does not denote negation, except to the senses and the lower reasoning mind. To the higher spiritual faculties of the Soul, if these are trained and developed, it is the state of real Being. Similarly, with respect to the condition of "rest," spoken of above. The senses, perceiving only stoppage, are unable to understand how, from such condition, the wheel of life may again be set in motion. But "rest" is not stoppage. It is Absolute Abstract Motion, in which, and on the basis of which alone, the multitudinous *motions* of life can arise and have their being.

> This Spirit of man wanders through both worlds,
> yet remains unchanged. He seems only to be
> wrapped in imaginings. He seems only to revel
> in delights.

The changelessness of the eternal Spirit is one of the fundamental ideas of theosophical philosophy—one that must be grasped before further enlightenment can be gained. For so long as man identifies himself with the changing aspects of his being, so long as he thinks of himself as anything less than the Highest, just so long does he put off the day of Self-realization, and subject himself to the good and evil fortunes of matter. One of the first steps in occult training is a long course of mental discipline wherein one ponders, naturally and thoughtfully, upon the *inherency* of the unchanging Spirit. God is not an outside Power or Being, but is the Real within the heart of every man. It is the Self, the "I," the Consciousness, which is the basis of our very being, the support and sustainer of all our thoughts, feelings and emotions. Men live too much in the latter and not enough in the former. We are continually wrapped-up in our imaginings. We are well acquainted with the "qualities" of matter, but what do we know of the one unchanging *Quality* of Spirit? Fortunate the man who devotes at least a portion of his day to silent reflection upon the Self of all creatures! "This Self," says Wm. Q. Judge, "must be recognized as being within, pondered over, and as much as possible understood, if we are to gain any true knowledge."

ON THE LOOKOUT

Nature, Mind, and Death

Despite its heavy weight of scholarly apparatus, *Nature, Mind and Death,* by C. J. Ducasse, professor of philosophy at Brown University, is a volume well worth inspection by Theosophists. (Published by the Open Court Publishing Co., Chicago, as eighth in the series of Paul Carus Lectures in furtherance of "interest and original work in philosophy.") Not only does Prof. Ducasse offer the idea of reincarnation as most reasonable among the available theories of immortality, but his book contains, also, a careful analysis of the nature of the mind, leading to what seem highly intuitive passages concerning the various states of consciousness. For example, after a discussion of what are the essential qualities of a "mind," he proposes that among the various functions of mind would be the following:

> There would be the times at which only its psycho-psychical capacities [mind concerned with its own contents] are being exercised. Such times are very short; but also often long, as when the mind's activity is solely reflective; for example, when it is occupied only in brooding over its memories, or in daydreaming, or in laboring systematically at imaginal or abstract constructions, without the intervening therein of sensations or other externally caused impressions or of externally causative volitions. Moreover, it appears conceivable without contradiction, although perhaps not normally possible, that such wholly nonparticipative mental activity should be prolonged for any length of time. If so, it would be one of the forms which a mind's survival of death, if it should be a fact, might take.

Alienation from Metaphysics

Here, it seems, Prof. Ducasse has devised an "abstract construction" which rather carefully approximates the Theosophical account of the state of *Devachan.* The strongest portion of his book, however—the part in which he seems most at home—is that in which he discusses the alienation of modern philosophers from the idea of the soul—from, indeed, any inclination at all to consider an order of reality beyond that admitted by contemporary science. Speaking of Dr. W. F. Prince, Prof. Ducasse observes:

> In a book aptly entitled *The Enchanted Boundary,* he [Dr. Prince] quotes from the writings of numerous physical scientists, psycholo-

> gists, physicians, and others who have attacked the whole domain of psychical research, and the passages he quotes show that every one of them as he enters that domain with general hostile intent, drops at its boundary the principles of scientific method and instead abandons himself to emotion, bias and prejudice—resorting to *a priori* assumptions, refusal to face and discuss calmly the main issues, attacks on men of straw, arguments *ad hominem,* distortions of fact, and the like.

The Unbiassed Philosopher

Unlike most of his contemporaries, Prof. Ducasse seems to have freed himself of such prejudices, and proceeds to a study of the idea of human survival of death with as much impartiality as he can muster. One interesting fact which he adduces, without making too much of it, is that death as a finality is an acquired notion. "The child," he points out, "takes the continuity of life for granted. It is the fact of death that has to be taught to him. But when he has learned it, and the idea of a future life is then put explicitly before his mind, it seems to him the most natural thing in the world."

The other end of this thesis of Prof. Ducasse may be illustrated by a quotation from Bertrand Russell's *Education and the Good Life,* in which the most learned man of our time is puzzled by his young son:

> I find my boy still hardly able to grasp that there was a time when he did not exist; if I talk to him about the building of the Pyramids or some such topic, he always wants to know what he was doing then, and is merely puzzled when he is told that he did not exist. Sooner or later he will want to know what "being born" means, and then we shall tell him.

Knowledge of Theosophic Tradition

It is this sort of bland assumption about the origin and destiny of human beings that Prof. Ducasse objects to, pointing out again and again that mere unfamiliarity with an idea is by no means an argument against it. When, however, in the last chapter, he gets around to presenting arguments for reincarnation, he shows himself quite familiar with nearly all the traditional arguments in its favor. "It has," he shows, "commended itself to some of the most eminent thinkers not only in the East but also in the West":

> Among these have been Pythagoras, Plato, and Plotinus; and Origen and some others of the early Christian fathers. Indeed, the

> statement twice reported of Jesus that John the Baptist was the prophet Elijah who was to come, suggests that Jesus himself perhaps held the doctrine. In more recent times, David Hume, although not himself professing it, asserts that it is the only conception of survival that philosophy can hearken to. Schopenhauer's contention that death of the body is not death of the will, and that so long as the will-to-live persists it will gain bodily objectification, amounts to acceptance of the idea of rebirth. McTaggart regards earthly rebirth as "the most probable form of the doctrine of immortality." And Alger, who in spite of the merits he finds in the doctrine apparently does not himself hold it, nevertheless declares—somewhat optimistically—that its "sole difficulty is a lack of positive proof."

Familiar Argument

The Brown professor of philosophy disposes of the commonest objection to reincarnation—the claim that we "do not remember"—by rejoining:

> . . . if absence of memory of having existed at a certain time proved that we did not exist at that time, it would then prove far too much; for it would prove that we did not exist during the first few years of the life of our present body, nor on most of the days since then, for we have no memories whatever of the great majority of them, nor of those first few years. Lack of memory of lives earlier than our present one is therefore no evidence at all that we did not live before.

This rehearsal of the familiar case for reincarnation—which is much more extensive in Prof. Ducasse's book than these few quotations suggest—by a figure of the academic world, and in a lecture series which is presented at meetings of the American Philosophical Society, may be of more than usual interest to students. The matter of importance is that such ideas may, before long, belong to the range of possibilities commonly acknowledged by contemporary thinkers and educators. This affords no special tribute to academic philosophers, who have had ample opportunity to become familiar with the idea of reincarnation, ever since publication, some sixty years ago, of the basic Theosophical texts, but it does indicate a hope that the great mass of conventional minds which are restrained from such speculations by academic authority, may now feel freer to wonder about the validity of Theosophical ideas. In such ways, surely, are the contents of the race mind gradually changed for the better, and the force of prejudice slowly diminished.

The Web of Interdependence

According to theosophical philosophy, man holds a key position in the vast scheme of universal evolution and is intimately related to every known or secret department of Nature—from atom to solar system, from infusoria, to insect, to animal, and beyond. But because of the unnatural conditions of urban life, and the materialism of present-day preoccupations, the extent of this relationship is seldom seen. That certain species of animals, especially the domesticated ones, do render invaluable services to man is of course admitted, but the possible co-operation of others, and the idea of a working partnership throughout the whole is a subject that has not often been looked into by any men of science save the naturalists.

Evidences of such intimacy, however, exist; occasional reports of the lives and practices of isolated peoples who live close to Nature serve to confirm interdependence and to support the principle of the universal brotherhood of all life. An article in *Natural History* for November, 1952, under the title *The Wandorobo and the Honey Guide,* tells of an extraordinary partnership existing between a primitive tribe of British East Africa (the Wandorobos) and a small bird called the Honey Guide. Again, a 1952 book, *We Chose the Islands,* by Sir Arthur Grimble, a British Colonial Service officer, describes the unusual relationship of the Gilbert Islanders to the porpoise.

The Wandorobo and the Honey Guide

Mr. Edgar Queeny, writer of the *Natural History* article, describes the bird-and-man cooperative as follows:

> Wild honey, a staple in the Wandorobo's elementary fare and his only sweet, is secured through a unique and ancient association that the people have established with a bird . . . this bird actually leads the natives to trees containing honey. When the natives have split open the tree trunk and taken the honey, the birds feed on the wax and grubs remaining.
>
> One morning we heard the chattering of a Honey Guide. Our three Wandorobos . . . whistled a response. The bird was located in a nearby thorn tree. Sensing the Wandorobo had spotted her, she flew to another tree, chattering excitedly. The Wandorobo answered with low, musical whistling. On she flew from tree to tree, chattering from each perch as the men followed. After a quarter of an hour, she lit on a forking branch of an Ekebergia, a hardwood. Here her chatter

climbed several decibels. A few feet below her we spied an old scarred knothole . . . Through this hole bees were streaming to and from the tree's hollow trunk.

Quickly the Wandorobo glued their ears to the trunk. The buzzing within fixed the location of the hive. When the hive was reached . . . (the Wandorobos) quickly divided the golden honey and placed offerings for the bird.

This unusual relationship might possibly be regarded as an instance of the "mutual recognition" between differing orders of intelligence —a recognition which might obtain more widely, were it not for the coarsening psychic effects of Kali Yuga on human beings:

At one time this unique partnership between man and bird prevailed over the greater part of Africa . . . But wherever white man encroaches, money is introduced and becomes integrated with the native economy . . . Trading stores spring up, and the natives buy their sweets . . . instead of securing them from nature.

. . . wherever white man's ways have become established, *Indicator indicator* finds fewer and fewer natives who will respond to its call. In these areas, generations of co-operation have come to an end and the unique partnership has withered away.

Adventure in the Gilbert Islands

The friendly disposition of the porpoise toward man is well established by anecdote, and occasional examples of unusual services have been reported, (See Theosophy 34, p. 34, for the curious story of a dolphin which served as pilot for ships.) Sir Arthur Grimble, however, recounts in *We Chose the Islands* a mystical and mystifying psychic relationship between man and porpoise, which adds support to similar testimony gathered by Dr. J. B. Rhine, of Duke University, in his efforts to verify a "sixth sense" in animals. Says Sir Arthur:

It was common rumour in the Gilbert Islands that certain local clans had the power of porpoise calling . . . the hereditary porpoise caller . . could put himself into the right kind of dream on demand. His spirit went out of his body in such a dream; it sought out the porpoise-folk in their home under the western horizon and invited them to a dance, with feasting, in Kuma village.

The Calling of the Porpoise

The time and place of the "porpoise-calling" was agreed upon by the village folk. Sir Arthur was warned to refer to the porpoise *only*

as "our friends from the west"—otherwise they might not come at all. The caller entered the dreamer's hut, where he remained for hours. Finally, he emerged, shouting: "They come, they come! Let us go down and greet them."

> A roar went up in the village: "They come, they come!" I found myself rushing helter-skelter with a thousand others into the shallows . . . I ran behind the dreamer. . . . We strung ourselves out, line abreast, as we stormed through the shallows. Everyone was wearing the garlands woven that afternoon . . . a deep silence was upon us; and so we waited . . . a man nearby yelped and stood pointing; others took up his cry . . . When at last I did see them (the porpoises) . . . they were pretty nearby then, gambolling towards us at a fine clip. When they came to the edge of the blue water by the reef, they slackened speed, spread themselves out and started cruising back and forth in front of our line.

The Communion

> They were moving toward us in extended order with spaces of two or three yards between them, as far as my eye could reach. So slowly they came they seemed to be hung in a trance. Their leader drifted in hard by the dreamer's legs. He turned without a word to walk beside it as it idled towards the shallows. I followed a foot or two behind its almost motionless tail. I saw other groups to the right and left of us turn shorewards one by one, arms lifted, faces bent upon the water.
>
> The villagers were welcoming their guests ashore with crooning words. Only men were walking beside them; the women and children followed in their wake, clapping their hands softly in the rhythm of a dance. As we approached the emerald shallows, the keels of the great creatures began to take the sand, they flapped gently as if asking for help. The men leaned down to throw their arms around the great barrels and ease them over the ridges. They showed no least sign of alarm. It was as if their single wish was to get to the beach. There they settled down, those beautiful, dignified shapes, utterly at peace. We left them garlanded where they lay and returned to our houses. Later, when the falling tide had stranded them high and dry, men went down with knives and cut them up. There was feasting and dancing in Kuma village that night.

A Different Viewpoint

This may seem a rather unpoetic ending to the saga, but there was at least a spirit of communion at the feast—something which may sound anachronistic chiefly because of the slaughter-house background

of Western culture.

Those familiar with H. P. Blavatsky's *Isis Unveiled* and *The People of the Blue Mountains* will recall the even more extraordinary relationship that exists between the Todas, a mysterious tribe of Central India, and their sacred buffaloes. The entire religious and community life of these people is centered around these unusual animals, through whom they profess to prophesy. Who can say what is intended by Nature in the infinite types of intelligence that are found to people the globe? Who knows what benefits might accrue to both man and beast through widespread practice of the idea of *universal* brotherhood?

Mutual Regard

Arthur E. Morgan (*Manas,* Nov. 7, 1951) deplores the unconcern with which Western civilization destroys rare species of human and animal life, thus depriving itself of the outlooks and values provided by these cultures. In Dr. Morgan's words:

> . . . psychologists are coming to recognize the existence of unique animal "viewpoints," whereas a few years ago animals were declared unintelligent because they did not excel in particular tests by which men were accustomed to measure intelligence. . . . our chief reason for not eliminating species should be that we consider sharing our world with them, rather than monopolizing it for ourselves.
>
> Is it not possible that the value of life as a whole may depend in part on the variety of ways in which it can be appreciated and participated in? Perhaps all life will lose if, by eliminating species with their unique ways of sharing and enjoying life, we reduce the range in which participation in life may be experienced . . . We constantly get back to the prospect that *men* will benefit from having regard for other species.

The Clairvoyant Horse

Not all accounts of strange psychic relations between man and animal come from remote climes. For more than a week, at time of this writing, radio networks and news services have been featuring the miraculous "clairvoyant" powers of "Lady Wonder," the talking horse of Richmond, Virginia. Now 27 years old, "Lady" first demonstrated her special sensitivity when still a colt, repeatedly romping into the barn just when her owner was on the verge of calling her. A few weeks ago Lady's owner consented to a telephone request for help in locating a missing child, who had disappeared from a Quincy, Mass.,

home two years previously. Lady provided accurate information leading to discovery of the child's body.

The Los Angeles *Times* for Dec. 10 reviews the history of Lady's unusual capacities, and such news features may, from a Theosophical point of view, be regarded as helping to prepare the general public for new conceptions of both the astral world in general and the potentialities of man's relationship to animals. According to the *Times:*

> Occasionally a psychologist or someone prominent in the medical field comes along to try Lady. In 1928 two Duke University psychology professors tested her and concluded:
>
> "There appear to be no loopholes, no reasonable possibility for signalling, either of a conscious or unconscious character." And in 1946 Dr. Thomas L. Garrett, New York psychologist, said he could find "no trickery involved."

ALL FOR AND THROUGH MAN

The lower orders of nature, according to Wm. Q. Judge, are intimately linked to man in their evolutionary progress, and the various species "carry on their evolution step by step upward by the aid of man, who is, in all periods of manifestation, at the front of the wave of life." Mr. Judge continues:

> There is an indissoluble connection between man and every event that takes place on this globe, not only in the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable and animal kingdoms. The changes of the seasons are for and through man; the great upheavals of continents, the movements of immense glaciers, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it or present or absent.

"MAN, MADE OF THOUGHT"

The education of the lay-public in respect to psychogenic illness is proceeding rapidly. *Collier's* for Nov. 15 contains an article by Dickson Hartwell, "Is your Personality Killing You?", complete with a full-page colored index on correlations between typical attitudes and typical diseases. Mr. Hartwell's article begins:

> Possibly the most startling medical discovery of this generation is the fact that your personality can literally kill you.
>
> Medical men have long been puzzling over the relationship of personality to disease. As far back as 50 years ago they noted evidence

that emotions had an effect on asthma, stomach ulcers and tuberculosis. Only recently, however, have careful studies established that particular patterns of personality may incite one of the dread heart diseases—angina, cardiac arrhythmias or coronary; rheumatoid arthritis; diabetes or accident proneness.

Patterns of Personality

Four out of five people with these ills, the studies show, have similar basic personalities.

To add to the list, research now points to the probability that a specific personality pattern speeds up the growth of some types of cancer.

These revelations are based on years of research by such authorities as Dr. Flanders Dunbar, the distinguished psychiatrist and specialist in psychosomatic medicine, who studied some 2,200 patients at the Presbyterian Hospital in New York, part of the Columbia-Presbyterian Medical Center.

Scores of other investigating psychiatrists have also discovered striking relationships between disease and specific personality types. Their opinion today might be summarized as follows: "Whether we agree with Dr. Dunbar's pioneer study on every detail is immaterial. There is no longer any serious doubt that specific personality traits affect certain diseases."

Let's not Over-Simplify Again!

Mr. Hartwell's style of writing, however, is reminiscent of the "now we have the ultimate word" reaction which so many news commentators have displayed in the face of new scientific revelations. Each of the wonder drugs and, in fact, every major modification of medical opinion, has been treated in such a way as to carry the implication that *now* the whole matter of combatting disease will be comparatively easy. Though Hartwell wonders if the discovery "personality can kill" may be the most startling and important development in modern medicine, he does not point out that true "personality analysis" is one of the subtlest and most difficult forms of diagnosis. In this new field, actually, we have percipient theory but few suggestions for basic therapy, apart from previously established techniques. On this point, then, Hartwell may be regarded as typically optimistic when he writes: "A second vital discovery is the hopeful news that with expert psychiatric treatment—brief and relatively inexpensive—the deadly aspects of your personality can often be rendered harmless. . . . Psycho-

somatic ills usually respond quickly to expert treatment *if caught early enough.*"

IMPRESSIVE STATISTICS

A two-part article in the *Progressive* for October and November, by Dr. John A. Schindler, develops the implications of psychogenic discoveries. In an introduction similar to Mr. Hartwell's, Dr. Schindler writes:

> The idea that physical disease can be produced by the wrong kind of *emotions* is not yet commonly understood nor completely accepted. Least of all do people appreciate that fully half of all the ailments they have are emotionally induced. This estimate of the incidence of emotionally induced illness (emotionally induced illness, functional illness, and psychosomatic illness are synonymous terms) is a conservative one; one of the most recent reports on its incidence, which came from the Yale University Out-Patient Clinic, puts the incidence of emotionally induced illness at 76% of its general medical practice.

STALIN AND OUR HOME LIFE

Dr. Schindler's diagnosis begins with the following:

> The factors in our culture that provide the ingredients for the wrong kind of emotions are frightfully numerous, such as the general world tension, national political tension, employer-employee tension, troublemakers like the two guys named Joe, Stalin and McCarthy, production line tension, and a thousand other tensions, all forced on our attention by the constant drumming of the radio, TV, and the press.
>
> But the family is by far our greatest source of wrong emotions. In most of our patients, the emotions causing their illness are produced either by their present family, or, less commonly, by personality maladjustments acquired in their childhood families. Either way it is the family that is by far the most common cause of the most prevalent disease we have.

EDUCATION THE FINAL THERAPY

However necessary the psychoanalytic and psychiatric techniques may be for treatment in the advanced stages of psychogenic disease, Dr. Schindler's articles make it plain that a general philosophical reorientation on the part of the public alone can be expected to reverse the alarming trend. Our anxieties, he indicates, are not so much the result of Stalin's or McCarthy's activities, nor of the fact that home-

life is apt to be difficult at times. Our *attitudes* toward discouraging circumstances and toward the ends and aims of human life are ultimately causal.

Ends and Means

Dr. Schindler's articles are well worth reading, particularly the October installment. One telling point made in his concluding piece should, however, be mentioned. From a Theosophical standpoint it can easily be seen that the man who makes enjoyment dependent upon the incidental avenues through which enjoyment sometimes comes, allows himself to incarnate more firmly—and yet more precariously—in Kama-Manas. Everything from mechanical failures to an unfavorable change of sponsors can interfere with our television-radio pleasure, while no one but ourselves can interfere with our inner equilibrium. Dr. Schindler writes:

> One of the unfortunate trends in American living is our habit of putting so much emphasis on the *means* for enjoyment—fine houses, automobiles, radios, cameras, etc.—that in the process of getting the means we saddle ourselves with frustration and anxieties, forgetting that the most important element in living is the *art* of enjoyment.

Dr. Schindler also points out that medical and psychiatric treatment of symptoms will never be an adequate substitute for the lasting cure of personality reorientation—which each man must accomplish for himself.

"Freemasonry and Reincarnation"

An article in *The New Age* under this title, by 32nd degree Mason C. I. McReynolds, is particularly interesting in what might be called a Buddhist sense, for the author contends that the refusal of the founders of Masonry to doctrinalize the teaching of reincarnation may be regarded as a proper method of showing the concept full respect. Masonry, on this view has consciously striven to maintain a non-theological orientation:

> Masonry is the only esoteric system whose followers have endeavored to carry on their work without some clear-cut doctrine of reincarnation. They say that in every other esoteric organization in history it is taught that man lives on this earth not once but many times, and that each being, in due course and according to his need, will eventually enter upon and be instructed in the secret teachings concerning

the soul.

This may be true, but the criticism completely overlooks the fact that the reason reincarnation is not taught in Masonry is that each and every member of the Craft, wherever he may be, is at liberty to decide for himself what he shall believe, always within the circumference of his circle.

James Warner Bellah, the well-known author, in this connection says: "Things come to us from the past and we accept them blindly as truth, but we are not meant to. We are meant only to consider them for what worth they may have to us in our time, and to modify or reject them if they are worthless as they stand."

NOT FOR THE MARKET PLACE

In 1888, H.P.B. wrote in a manner which lends support to the considerations in Mr. McReynold's mind:

> Concerning the deeper spiritual, and one may almost say religious, beliefs, no true Theosophist ought to degrade these by subjecting them to public discussion, but ought rather to treasure and hide them deep within the sanctuary of his innermost soul. Such beliefs and doctrines should never be rashly given out, as they risk unavoidable profanation by the rough handling of the indifferent and the critical. Nor ought they to be embodied in any publication except as hypotheses offered to the consideration of the thinking portion of the public.

A SUBTLE DISTINCTION

The last of these sentences, we may think, is the crucial one. And since Masonry is more definitely committed to institutionalization by ritual than the Theosophical Movement, it is especially beneficial for Masons to avoid too precise doctrines in philosophic and religious discussion, if "group creeds" are to be avoided. If the Theosophical Movement proceeds on a non-institutional base—as H.P.B. hoped it would finally be able to do—the presentation of the ideas or "hypotheses" of Karma and Reincarnation could avoid becoming settled dogmas while remaining specific and philosophically clear.